

Christian



Secretary.

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[No. 3.]

PRINTED BY P. CANFIELD,
FOR THE CONNECTICUT BAPTIST MISSIONARY SOCIETY.

CONDITIONS.

The **CHRISTIAN SECRETARY** is published every Saturday morning, State-street, a few rods east of the General Stage Office, at \$1 50 per annum, payable after three months.

If eight or more subscribers will join, and one of them will account with the publishers for the whole, the expense of postage will be deducted from the price.

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RELIGIOUS INTELLIGENCE, DOMESTIC AND FOREIGN.

THE SEVENTH REPORT

OF THE CONNECTICUT BAPTIST MISSIONARY SOCIETY.

Convened in Hartford, 7th of November, 1821.

Pursuant to appointment, the Society met, and the President, after prayer, resumed his seat, and opened business.

The Board of Trust presented the following REPORT.

Immediately after their appointment in November last, the Board took into consideration the respective claims of the Foreign and Domestic Missions which have been made the object of patronage by the General Missionary Convention of the United States. No evidence appeared to lessen the importance of those missions, or to diminish the interest which has heretofore been taken by this Society. A circumstance however presents itself, which seems to call for some portion of the funds of this Society, to be applied within the State. It appears upon examination, that many small churches in this State, on account of their low state, and the scantiness of their pecuniary resources, have felt discouraged in their attempts to do what they might do towards the support of the ministry among them. In view of this circumstance, the Board at the commencement of the present year, entered into arrangements for the supply of these small churches, hoping that by some encouragement given them in that way, they might be induced to contribute what was in their power, towards promoting their own edification. In this expectation, the Board have not been disappointed, but on the side of success. It has been found that in several instances, more has been done in small churches, within the past year, and that with the utmost cheerfulness, than had been formerly done within the space of five or six years. By this experiment it is fairly proved, that the remissness of many churches in the support of the gospel, is not wholly owing to the want of ability or willingness; but rather to a want of encouragement in systematic exertions. But what has above all more than fulfilled our past hopes, and rendered our new hopes more sanguine; in all instances where brethren have been sent to collect the scattered flock, and to strengthen the things that remain, a gathering has been made to the standard of truth; and in some instances the patronage gained among the friends of truth, has taken the care from our shoulders.

The board have been somewhat circumscribed in their labours the past year, on account of the faithful labourers being few—but the steps already taken have led to a more general knowledge of the engagements of the servants of Christ; and it is hoped will enable the Board, who may be appointed the ensuing year to pursue the object to more advantage. It is not intended however, by these remarks, to intimate that the objects of the General Missionary Convention are less worthy of our interest and of our fervent prayers than formerly. Should the general funds at any time fail to meet the expenses of those objects, it is our opinion that our most strenuous exertions are demanded. Indeed, it is the opinion of your board, that these objects, especially so far as relates to the Western Mission, might well be extended. If an able and judicious ministry were still supported at St. Louis, it cannot be doubted that it would give a tone to the circulation of the Protestant religion through succeeding generations. But as the ample state of the funds allow us a little respite, it is the hearty opinion of your Board, that an attention to the destitute churches of this State, might be profitably bestowed through the year to come.

The application of the funds of the Society, together with the names of Brethren who have been employed in our service the year past, will be exhibited in the Treasurer's account, all which is hereby respectfully submitted.

1. The Corresponding Secretary read the usual communications from the Female Mite Societies, which seemed increasingly interesting, and evinced much self denial, and unabating zeal for the cause of missions.

2. Resolved, That the Corresponding Secretary present the thanks of the Society to the several Female Mite Societies, who have taken so deep an interest in the missionary cause.

3. Resolved, That it is expedient for this Society, provided sufficient encouragement can be given, to issue a weekly religious newspaper, according to proposals herewith submitted.

4. Resolved, That Messrs. E. Cushman, J. B. Gilbert, and J. Brown, be a committee to carry into effect the above resolution, provided in their judgment, the prospect shall warrant the undertaking.

5. Resolved, That the Treasurer transmit one hundred dollars to the Treasurer of the Baptist Board of Foreign Missions.

6. Appointed the following officers for the ensuing year, viz.

Rev. ASAHEL MORSE, President.

JONATHAN GOODWIN, } Vice Presidents.
WILLIAM BENTLEY

ELISHA CUSHMAN, Cor. Secretary.

ELI BALL, Recording Secretary.

Mr. JOSEPH B. GILBERT, Treasurer.

Rev. BENNET PEPPER,

BENJAMIN M. HILL,

ESEK BROWN, } Trustees.
OLIVER WILSON,

JOHN PAYNE,

Voted, To hold the next meeting of this Society at the meeting house of the second Baptist church

in Suffield, on the first Wednesday of November, A. D. 1822, at 10 o'clock, A. M.

The Rev. Mr. Hill delivered a sermon in the evening for the benefit of the Society, (from Luke x. 37,) after which a collection was taken.

An entire harmony prevailed through the whole meeting, and a gaining interest for the objects of the Society, seemed evidently to be felt.

Amounts received by the Treasurer of the Connecticut Baptist Missionary Society, from Nov. 1, 1820, to Nov. 7, 1821.

From the Female Mite Society, Groton, Fort Hill,	\$ 6 13
Norwich,	2 00
Ashford & Willington,	8 87
Canton and Northington,	3 67
Litchfield,	5 20
Woodstock,	7 95
Lebanon,	16 82
Niantic,	15 70
Hartford,	34 40
Wethersfield,	10 54
Enfield,	5 50
Of 1st Church in Groton,	7 00
Canton and Northington,	8 89
Ashford and Willington,	6 09
Windham and Hampton,	10 50
East Hartford,	3 44
Mansfield,	6 28
A female friend to missions, by hand of David C. Bolles,	5 00
Miss Curtis, of Warren,	5 00
Hartford Association,	34 05
First Church and Society in Suffield,	5 00
New London Association,	13 63
Collected at annual meeting of Society,	10 37
Received from Subscribers,	119 41
Balance in Treasury, Nov. 1, 1820,	631 01
	\$ 981 97

Amount of sums paid out.

To the Baptist Board for Foreign Missions, Missionaries employed by this Society, &c.	\$ 389 86
Leaving a balance in the Treasury of	592 11
	\$ 981 97

Since the annual meeting, several sums have been forwarded to the Treasurer from Female Mite Societies, not included in this Report, but will appear in the next.

Also, a donation from the late Mrs. Lydia Allen for Foreign Missions of fifty five dollars, has been received.

REVIVALS OF RELIGION.

EXTRACT OF A LETTER RECEIVED IN THIS CITY, DATED Hawley, Mass. Feb. 5, 1822.

The revivals in Conway and Ashfield wear a pleasing aspect; in Ashfield there are probably from 70 to 80 hopeful converts; in some families, 5, 6, and 7 subjects of the work; it is still going on powerfully. God has seen fit to bring down the pride of some of the most stout hearted sinners, and to cause them to bow submissively at the foot of the cross, and to rejoice in his salvation. HE seems to give his spirit in answer to prayer.

From the Middlesex Gazette.

EXTRACT OF A LETTER FROM A GENTLEMAN IN FAIRLEE, VERMONT, TO HIS FATHER IN THIS TOWN.

"I will at the close of my letter, give you a short sketch of the state of religion around us, as I expect it will be interesting to you. In Lyme, there is a great reformation in all quarters of the town. In Thetford, there is about three hundred under seri-

ous impressions, and 200 hopefully converted.—They have meetings every night in the week—frequently 400 meet at one house—as many again as can get in. It appears to be among all denominations of people; they all meet together without any jarrings; and the chief inquiry is, *what they shall do to be saved*. I suppose such a time has not been known since Whitfield's day. The first of the reformation in Thetford took its rise among the Calvinistic Baptists, but spread among all denominations. There is something of a reformation in this town, and also in Bradford."

From the Vermont Intelligencer.

EXTRACT OF A LETTER, DATED DEC. 21.

The present is emphatically a day of grace—a day of religious reformation, and of general triumph to our holy religion. Not only Connecticut and Vermont have been refreshed with the effusions of the Holy Spirit, but "Berkshire county, Mass. is, at this time, watered with a copious shower of divine grace. I am not able to state the exact number of hopeful converts in each town; but in Pittsfield, Lenox, Stockbridge, Sanderfield and New-Marlborough, about eight hundred, it is believed, have been recently brought out of nature's darkness and nature's bondage into the light and liberty of the gospel. In Pittsfield the reformation has been remarkable, not only for the number of its subjects, (about 200) but for the character of its converts. Of 80, who at one time united with the church, 40 were heads of families; and 15 or 20 were men of the first talents and of the most extensive influence. In Lee, the work, although of recent date, has been rapid—more than 100 are already reckoned as the fruit of the revival. Revivals of religion have very recently, and in general, with very promising prospects, commenced in Lanesborough, Great Barrington, Sheffield and Egremont.

Ah, if Christians did but appreciate the privilege, and know the efficacy of prayer, and were inspired with its spirit, they would, night and day, importune their heavenly Father to renovate the hearts of those they love, and to redeem a world for which a Saviour bled, from its guilt and its woes. Their prayers would, *must* be answered: for Eternal Truth has said it—a faithful God has promised it."

Extract of a letter from Mr. Elderkin J. Boardman, to the Editor, dated Bakersfield, Dec. 31, 1821.

In the four towns which have been visited with revivals of religion the present year, and where many, as we hope, have become subjects of renewing grace, all, with the exception of one individual, appear to hold on their way rejoicing. Christians generally appear to be up and doing.

Very many exhibit the fruits of that great moral change, which can be produced only by the special influence of the Holy Spirit. Already between 80 and 90 have united with the Congregational Church, and nearly 40 more are reckoned among the subjects of renewing grace in the awakening.

Many of these were heads of families, and had advocated the doctrine of Universal Salvation.

In a letter from a friend in Westmoreland, I have the following account; speaking of the present awakening there, it mentions a man, between 60 and 70 years of age, who had been a strong Universalist for many years, but is now fully convinced, that foundation is of sand, and is wonderfully rejoicing, that, at the eleventh hour, in advanced life, he should be born from above. There are no small number, who have built their hopes of happiness on this airy foundation, in Westmoreland, who now begin to tremble. One young man in particular, of promising talents, who had embraced the same doctrine, having been brought to see his danger, and the slippery places on which he was standing, has now, he hopes, found a Saviour.

Our state is not measured by the opposition sin makes to us, but by the opposition we make to sin.

From English Magazines, received at the Office of the Christian Watchman by the last arrivals.

INTELLIGENCE FROM THE SOUTH SEA ISLANDS.

By the arrival of the brig Hope, Capt. Grimes, direct from the islands, numerous letters have been received from the Missionary brethren in Taheite, Eimo, Huahine, and Raiatea. This vessel had a very quick passage; she left Rurutu on the 9th of July, and arrived in the Downs on the 5th of November, having performed the voyage in less than four months.

ARRIVAL OF THE HOPE.

By the Hope, which left Port Jackson on the 10th of March last, Mr. and Mrs. Hayward, with Mr. C. Wilson, of Taheite, (who had married in the colony) with Mrs. W. proceeded to Taheite, and arrived there on the 28th of April.

On their passage they touched at New Zealand, where they found the (Church) Missionaries in safety and health.

New Station at Raiwaivai.

They also touched at an island called Raiwaivai, or High Island, which is situated about 400 miles south-east of Taheite. Pomare had visited this island about two years before, and having procured peace between two contending parties, then at war, was requested to take upon himself the sovereignty of the island.

Pomare wishing to promote the instruction of the people, engaged Para, a person from Taheite, acquainted with reading and writing, who was then with him, to stay in the island, and undertake the work, until proper persons might be sent from Taheite as Missionaries.

Mr. Hayward and Mr. Wilson, on touching at this island (but without coming to an anchor,) were surprised to find that the natives had already made great progress in learning to read, &c.

But Mr. S. P. Henry, son of Mr. Henry, one of the Missionaries in Taheite, and who commanded the brig Gov. Macquarrie, (which had been purchased at Port Jackson for Pomare, who has engaged with some gentleman in the colony in commercial pursuits) called at the island, and was astonished at the change which had taken place.

Another new Station at Rurutu, or Oheteroa.

By letters from Messrs. Williams and Threlkold, dated Raiatea, 2d and 4th of July 1821, we find that a chief of an island, called Rurutu, with several of his people, drifted ashore on Raiatea, and continued there three months. The chief applied himself with great diligence, to learn to read, and also paid a serious attention to the word preached, of which he has attained some knowledge. He expressed a strong desire that instructors might be sent to his island, and declared his unwillingness to return home unless such should accompany him; and an opportunity being presented by the brig Hope, for conveyance to Rurutu, two members (natives) of the church at Raiatea accompanied, as teachers, the chief and his people, amounting to about thirty, on their return to that island.

In a letter written by the brethren immediately before the Hope sailed for Rurutu, they say,—“The Church has entered into it with much spirit; they are not sleeping to-night, but employed in preparing, as Capt. Grimes sails in the morning. They are collecting cloth, food, &c. for the two who are leaving us for Rurutu, their names are Puna and Mahamene. We rejoice in being able to send, (as we conceive them to be) two as fit and suitable in every respect, as any two that can be found. We are much pleased with the whole of the circumstances, and pray most sincerely that the Lord may crown the undertaking with his special blessing.

J. W.
L. G. T.

The chief of Rurutu promised the brethren that he would send his gods to England. May we not hope that the word of the Lord, introduced in so ex-

traordinary a manner into that island, will have free course and be glorified? Let us not, however, indulge expectations too sanguine; but hope and pray for the happiest results.

From the Sandwich Islands.—At the Monthly Concert, in Park Street Church, on the evening of the 4th inst. it was stated that a letter had recently been received from Mr. Bingham, addressed to Dr. Worcester, dated Woahoo, July 6. King Tamoree continues very friendly to the Mission; he is very desirous that some of the Missionaries should visit the Society Islands, and open a correspondence with King Pomare—he offers to fit out a brig for that purpose—and the Missionaries think that important benefits would result from such a visit, by obtaining a personal knowledge of the English Missionaries, their Schools, Translations, &c. The voyage will occupy about twenty days to go, and fifteen to return. It is contemplated that Mr. Bingham and Mr. Ruggles, with their Wives, should embark for that purpose. Mr. R. had been sick, and it is thought the voyage would essentially improve his health. Mr. Chamberlain also had been unwell, but was convalescent. The progress of the Schools, at the end of the fourth quarter, was very encouraging, and gave much pleasure to King Reho-reho. Upwards of eight hundred dollars has been subscribed toward the Orphan School, and between four and five hundred dollars for building a Church, by residents on the island.

“Mr. Bingham writes to the Treasurer, that two Russian ships of discovery had visited the islands; they left St. Petersburg in 1819; the officers had been invited to dine with King Reho-reho on board the Cleopatra's Barge; on which occasion, the King requested a Missionary to be seated at each table, and the true God was acknowledged, and his blessing implored. The King and the Missionaries afterwards dined on board the Russian Commodore's ship; the Missionaries were much pleased with the gentlemanly deportment of the Officers. The Russian Officers, with their Priest, who is about eighty years of age, afterwards visited the Mission-house; they made many inquiries; expressed much gratification; and said that all nations must approve the plan of the Mission. Mrs. Bingham being unwell, the Russian physician administered for her relief; which proved a very timely, and providential event.”

Recorder.

BAPTIST MISSION AT JAMAICA.

The accounts received from our friend Mr. Coul-tart present many gratifying proofs that the gospel is known and felt, in its sanctifying power and influence, among the degraded population to whom it is his principal employ to declare it. Some striking instances of this kind will be found in the Report. We subjoin two or three others of a similar description.

Under date of 16th Sept. Mr. C. writes:—“If God should spare me until next Lord's-day, I expect to baptize 80 persons. Of these we have good reason to hope well, though some after the strictest examination deceive us. I think I do not exaggerate when I say, these have been selected from twice that number, who have, even with tears and prayers, intreated us to receive them. I often feel it painful indeed to refuse them immediate admission; but we wish to obtain the consent of their owners, and to have as extensive a knowledge of their characters as possible, before we receive them. Some of them weep when they are told to stop a little longer, and say, ‘Massa, suppose dead take me, how me die, when me know dis my duty, an me no do it!’ I can only say, I wish to know that it is their duty, and then I shall not object.”

Again, June 18.—“A poor female negro called upon me a few days ago from a distance of fifty or sixty miles. Here she is, dressed in a clean little jacket, as they are called in Scotland, and such as servant girls wear there, without stockings or shoes,

though in a delicate state of health. 'She has come to hear some word about Jesus,' she says, 'for she has seen no servant of God for eight long years.'—She looked at the chapel that was building, she looked at me, and then wept till she had no more power to weep. When she recovered, she told me that she and her husband and small family were sold eight years ago to the person who owns her now, and her residence fixed on the same estate, where "nothing but badness is to be seen—dere me hear no good word—me see no good work.—O massa, me poor soul quite perish, him quite sick for de word." When she went first to the estate, her owner asked her if she prayed? Yes, was her reply. 'O that is bad,' he said, 'you will spoil all my negroes.—Your religion is a bad thing—you must not spread it here!' 'O massa,' she replied, 'religion is no a bad ting—if your negro love God in him heart, him find something else to do than tief (steal) your fowl, and your sugar; religion a good ting when negar hab plenty of it.'"

In August, brother Coultart mentions, that an unusual mortality had occurred among his flock—no less than nine of his members having been removed by death in seven or eight days:—an interesting account of one of whom will be given in our next Herald.

THE CHRISTIAN SECRETARY.

HARTFORD, FEBRUARY 16, 1822.

WHILE we are favoured with so many pleasing accounts of the uncommon attention to religion which appears in the Churches of our Lord Jesus, it seems to be the lot of many Christian communities to mourn the indifference which exists among them. In this state of things, it is natural to enquire the cause of this remissness, so grievous to be borne. This enquiry in the first place lays before us a solemn reproof. Who is this that asks, Why are we so dull? Alas the very persons in many instances, who in the face of conscience, neglect the precepts of the dear Saviour and Lord! What? stay at home from the usual and necessary meetings of the Church, and then ask, Why is the Church scattered? Neglect family prayer—neglect the closet devotion, so expressly enjoined by Jesus Christ himself—Let the conversation be wholly upon the things of this world, and then enquire, Why do we not enjoy a reformation? why does not the Holy Spirit operate?

There is another class of professors, who, though they seem a little more consistent with themselves, are nevertheless equally distant from the word of GOD, and from the happy prospects which they seem to covet. We refer to those who, because the power of God only can convert a soul, feel as though they had nothing to do; as though it were of no use to stimulate each other to duty, or to cultivate true piety in their own bosoms. The language of such is, We can do nothing—When we hear the sound on the tops of the Mulberry Trees, we will go forth to battle. When we see sinners awakened, and saints engaged, then we must arise and appoint meetings. Now shall Christians, who profess to have been weaned from the world, and who are living for heaven, who nourish the body only for the good it may do in the cause of GOD, shall these wait for impenitent, hard hearted sinners to lead the way, in the things of God? This is extremely inconsistent, and Christians will do well to think seriously on the subject.

But there is a more favourable light on the part of GOD's people, in which the subject may be viewed. The remnant, who from sincere love to GOD, maintain a constant walk with him in all seasons, are sometimes led to weep because men "keep not the law;" but because of the general prevalence of sin, and the stupidity of all around them, feel as if all efforts were ineffectual, and therefore sit down and ask, "Why do the ways of Zion mourn?" For the encouragement of such, let it be remembered, that most of the revivals now witnessed around us, were commenced under prospects equally discouraging. Saints were led to engage in active exertions, when nothing but the gospel promised success—

and GOD blessed them. Let the saints of GOD be active, let them never be weary; let them resolve that nothing of a worldly nature shall prevent their punctuality in the service of GOD, and by the time these resolutions are carried into effect, there will be a disposition to pray for perishing sinners; and who can tell but soon the Lord may answer with the effusions of his grace. But after all, we are in danger of losing sight of the great end of all spiritual devotions, as well as the true motives which Christianity itself suggests. There is but one course of life, and but one source of evangelical comfort set before us in the Scriptures, as the model of our religion, and the support of our faith. We are bound to be holy and active, for holiness' sake, whether a general awakening succeed or not; and notwithstanding the christian ardently desires the conversion of sinners, he is not to conclude that he "labours in vain, and spends his strength for nought," because the ungodly triumph, and "the love of many waxes cold." If he keeps his eye fixed upon the word of GOD, and places his dependence on the intercession of Christ for justification, he will find his spirits animated with divine love; his soul will be satisfied with marrow and fatness, and his mouth will praise the Lord with joyful lips. The honour of religion in the world is no less promoted by the steady devotional lives of christians in a time of general indifference, than in the more enlivening seasons of revival. True religion is the same at all times; and if our prayers, and exertions do not at all times prove effectual in the awakening of the impenitent, we may perhaps be enabled so to live, "that others may see our good works, and glorify our Father which is in heaven."

HYMENEAL.

MARRIED—in this city, Mr. Samuel Bowles, senior editor of The Times, to Miss Huldah Deming.
In this town, Mr. James Kelsey to Miss Sarah Henderson.

OBITUARY.

DIED.—At East Hartford, Mr. Samuel Kennedy, aged 79; widow Prudence Wadsworth, aged 66.
At Middletown, very suddenly, on the 9th inst. Mr. Harris Prout, aged 89.
At Saybrook, George Wolcott, Esq. surveyor of the port of Middletown.
At Malone, (N. Y.) on the 10th of Dec. Cone Andrus, Esq. judge of the court of common pleas, aged 46, formerly of Ellington, (Ct.)
In Providence, (R. I.) Hon. Jeremiah B. Howell, aged 51.
At Havana, Capt. James H. Butler of Middletown, aged 27, master of the ship Gov. Griswold, of Wethersfield.

At a meeting of the Committee to whom was entrusted the welfare of the Asylum for the Insane, convened at Meriden, February 1, 1822, Dr. Mason F. Cogswell, was elected Chairman, and George Sumner, Secretary. The following Resolutions were adopted.

1st. That an Agent be appointed in each County of the State, to assist in procuring subscriptions, and promoting the general objects of the Institution.

2d. To request the County Committees to appoint one or more Agents in each town of their respective counties, to solicit donations and subscriptions, which shall be delivered into the hands of the County Agents or Committees, when called for.

3d. That the following gentlemen write to the Committees of the counties annexed to their respective names, and request their immediate attention to the preceding resolution, viz. Dr. Todd, Litchfield; Dr. Miner, New-London; Dr. Sumner, Windham; Dr. Knight, Fairfield; Dr. Tully, Tolland.

4th. That each County Agent make returns to the Committees of their respective Counties once in every fortnight.

5th. that the County Committees immediately upon the reception of these returns transmit a copy of the same to the Secretary of the Committee.

6th. That the Hon. J. Stow, Drs. T. Miner and Wm. Tully, be desired to write a circular address to the Rev. Clergy of the different denominations, requesting them to inform their respective congregations of the expected call of the Agents, with the object in view.

7th. That Dr. Sumner, be requested to furnish the Agents with a petition to the Legislature, requesting an appropriation of a portion of the public funds to the Institution for the Insane.

8th. That no subscriber shall be required to pay the amount of his subscription, unless the whole amount of subscriptions and donations shall equal \$20,000.

9th. That the subscriptions shall be payable on the first day of January, 1823, if the whole amount of subscriptions and donations should at that time equal the sum specified in the last resolution.

10th. That annual subscribers for a specified number of years, should be allowed to vote in locating the Institution according to the present worth of their subscription at six per cent.

11th. That the building should be plain, and as little expensive as may be consistent with the comfort and safety of the patients.

12th. That the Rev. T. Robbins, be requested to prepare an Address to the Public on the subject embraced in the preceding resolutions, and that the editors of the several Newspapers in the state be desired to publish the same.

13th. That Drs. Todd, Cogswell and Sumner, be requested to publish from time to time, such information as they deem expedient, in respect to the measures adopted by this Committee, and the success to the same."

Our paper is too small to admit the whole of the address with which these resolutions are accompanied. Its object is to awaken the attention of a generous public, to the piteous condition of the insane—a subject to which no heart possessed of common sympathy, can be indifferent. The address closes with the following paragraph.

"It is unnecessary to suggest motives to my brethren on a subject of this nature. We all know that no class of sufferers sooner excited the sympathy of our divine Master, while he went about doing good, than those who were "lunatic and sore vexed." They were never sent empty away. While we are making constant and persevering exertions to send the blessings of the gospel abroad, to the destitute and perishing, in obedience to the great command of Christ, we shall not forget his holy example which directs our attention to afflicted sufferers at home. My brethren, the charitable institution now contemplated, is designed, literally, to "bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Be pleased to remember it in your supplications to God, that the blessings of his providence and grace may rest upon it.

Religion and Morality.

MORALITY is distinguished from **RELIGION** thus:—Religion is a studious conformity of our wills, affections and actions, to God;—Morality is a conformity of our actions to the relations in which we stand to each other in civil society: Morality comprehends only a part of Religion, but Religion comprehends the whole of Morality. Morality finds all her motives here below; Religion derives all her motives from above. The highest principle in Morals is a just regard to the rights of men;—the first principle in Religion is the love of God."

LOVE ONE ANOTHER.—A Welch parson preaching from this text, "Love one another," told his congregation, that in kind and respectful treatment to our fellow creatures, we were inferior to the brute creation. As an illustration to the truth of his remark, he quoted an instance of two goats in his own parish, that once met upon a bridge so very narrow that they could not pass by without one thrusting the other off into the river. "And," continued he, "how do you think they acted? Why, I will tell you. One goat laid himself down, and let the other leap over him. Ah, beloved, let us live like the goats."

ORIGINAL POETRY,

Written on the late conflagration of the Orphan Asylum, Philadelphia.

O Thou, mysterious wonder-working GOD,
Did not thy mercy plant her ensign here?
And dost thou chasten with a cruel rod,
The helpless group she gather'd from despair?

Dost thou command, and move the pious breast
To pity and relieve the orphan child?
Yet leave that bosom to be thus distress'd,
To see its efforts by thy judgment spoil'd?

But cease my soul—'tis thy Redeemer reigns,
What has He done to merit thy rebuke?
Does he not feel the little sufferer's pains?
Nor shall his subjects ever be forsook.

While suffocating flames, and melting heat,
Defy th' assistance of the pitying crowd,
A Friend Almighty opens a retreat,
And bears them upward on the fiery cloud.

The frightened Matron, with her remnant brood
Now wanders, but to plead the Orphan's cause;
Humanity awakes to greater good,
And double blessings sanctify the loss.

All then is right—'Tis Heaven's wise decree,
And soon the mystery we shall understand;—
At present 'tis enough for us to see
A righteous sceptre in JEHOVAH's hand.

A WILLOW BRANCH FROM HARRIET'S GRAVE.

[A 'Sailor' recently visited the Isle of France, where the remains of that much loved missionary, Mrs. NEWELL, are deposited, and gathered a Branch of the Willow-tree which shades her early grave.]

Departed saint! this relic from thy grave
Borne as a tribute o'er the pathless wave,
Our sympathies recal;—while sad we trace
Thy early tomb,—thy distant resting-place.
A stranger wandering near thy lowly head,
Perchance by pity, or affection led,
Cull'd this memento of thy much-loved name,
Transcending ancient trophies, rear'd for fame.
Oft as a breeze fann'd the extended deep,
Each leaf slow moving would a requiem keep;
Bending its leaves, the willow guards thy mound:
A flower, recluse, perfumes the sacred ground.
Here Harriet sleeps;—but while we linger near,
A Heavenly voice dispels the rising tear—
Speaks of a land of pure and perfect rest,
Where those who sleep in Jesus shall be blest.
There sin and sorrow never more shall reign:
There friends who lov'd on earth, will meet again,
Nor fear to die.—Transplanted to that clime,
The humblest flower with radiance e'er will shine.
Faith must believe, and wait the promised days
When vision ends, and all is ceaseless praise.
Philadelphia, January 1822. V. G. Y.

SUMMARY.

CONGRESS.—The apportionment bill at 40,000, has passed the House of Representatives, ayes 100, noes 58, and sent to the Senate for concurrence. By this ratio, Connecticut will lose one member. The Bankrupt bill is still under discussion; its fate is uncertain.

The Superior Court (Judge Peters) commenced its winter session for the county of Hartford, in this city, on Tuesday last.

A meeting of merchants and others has been called in New Haven to take into consideration the propriety of fitting out one or two ships on a whaling voyage.

OHIO.—In 1788, what is now the State bearing this name, was a waste wilderness. The first white settlers were from Massachusetts, and some from Boston, headed by General RUFUS PUTNAM, Colonel of one of the Massachusetts regiments of the revolutionary army. Marietta was the first settlement. According to the late census, it appears, that in the lapse of only 35 years, the population of the State has increased to five hundred and eighty two thousand souls, and what is highly honourable to descendants of New-England, there is not a slave among them.

At no former period do we recollect to have read of such a succession of tremendous and destructive storms of wind, rain, hail, and thunder and lightning, as have been experienced in Europe for the three months preceding the first of January. Many of the towns in the interior of Great Britain and Ireland have been inundated. houses blown down, lives lost, and large amounts in property swept away. The shipping on the coast and in the ports have suffered severely; the papers are filled with frightful and distressing accounts of shipwrecks and sufferings. In some instances vessels have been foundered at their anchors, and whole crews have been lost.

MANLIUS, (N. Y.) Feb. 6.

A MELANCHOLY VISITATION.—On the morning of the 2d of January, Mr. Harvey Hawley, of Liverpool, in this county, left home in company with his wife, in a cutter, for Johnstown, Montgomery county, on a visit to Mrs. Hawley's parents. For four weeks nothing was heard from them, and their friends at home supposed them happy in the society of a maternal circle: but the melancholy sequel proved that the providence of God, in its mysterious and incomprehensible wisdom, had decreed otherwise by changing the direction of their visit from an earthly to an immortal Parent. They journeyed to that unexplored country from whose "bourne no traveller returns."

On Tuesday of last week, a Hat and Trunk was discovered frozen in the Onondaga Lake, about half way between Liverpool and Salina, which, on being cut out, proved to have belonged to Mr. Hawley, and upon a close examination the Horse and Cutter was seen through the ice. A hole being cut, the horse, cutter, and Mrs. Hawley were taken out. Mrs. H's arm is supposed to have caught in the round of the cutter when falling, and remained fast through the agonies of death, and until taken out. An iron tooth rake was then prepared to search for Mr. Hawley, and caught in the cuff of his coat the second time it was sunk, and he was taken from about forty feet water.

It appears that they had not accomplished the first two miles of their journey, before they were summoned, upon a moment's notice, into the world of spirits. How sudden the transition! How fully do these dispensations of the Almighty teach us the nothingness of human nature.

NEW-YORK EYE INFIRMARY.

The Report of the Surgeons of this Institution was made on the first of January, 1822. The following are parts of that Report, which particularly deserve remembrance.

"Of the many visitors, who, at different periods, have been present at the Infirmary, during the time of prescription, not one has departed, but with the fullest persuasion of its usefulness. The doubts of the sceptic have been removed, and the hopes of its friends confirmed.

The future usefulness of this Institution may fairly be estimated, by attending to its progress thus far, and to the history of similar ones in Europe. The London Infirmary for curing diseases of the Eye, was founded in 1804, under auspices no more favourable than our own; but so fully is its importance acknowledged, that ten similar ones have been founded in different parts of Great Britain: its celebrity has reached the remotest corners of the globe, and its blessings are diffused wherever the English language is known.

The whole number of patients treated at the New-

York Infirmary, from Aug. 14th, 1820, to Jan. 1st 1822, is 1120. Of this number, 801 are cured; 23 were relieved; 32 appeared to be incurable; 17 refused to submit to the treatment prescribed; 3 died of other diseases while under treatment at the Infirmary; the results of 142 cases cannot be ascertained; and 102 remain in attendance.

Of the 51 cases of cataract, three were persons born blind from this cause, and in each, sight was restored by operations.

For the Christian Secretary.

MESSRS. EDITORS,

An accident happened in my family a few days since, and presuming that some of your readers may not be acquainted with the method of cure in such cases, I am induced to ask an insertion in your paper.

While breakfast was preparing, and coffee boiling in the stove oven, one of my children passing by, hit the handle of the coffee pot, turned it over, and scalded her leg. An immediate application was made of spirits of turpentine, which being repeated every five minutes, for about an hour, very much alleviated the distress, and in that time the smarting ceased; since which the sore has been doing well. We have applied the same remedy repeatedly for scalds and burns, and have found it beneficial. Method of application—Wrap the injured part in cotton or linen cloths, and then pour on the spirits turpentine freely.

A SUBSCRIBER.

THE AETNA INSURANCE COMPANY

WILL receive proposals for Insurance against loss or damage by fire, every day in the week (except Sunday) at their office in Morgan's Exchange Coffee-house, State Street, Hartford, Connecticut.

DANIEL ST. JOHN, Esq. of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President.

ISAAC PERKINS, Secretary.

Hartford, Feb. 16, 1822.

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Roberts & Burr

have lately published, and now offer for sale at their office in State street, three doors west of Morgan's Coffee-house and at the office of the Christian Secretary.

A NEW COLLECTION OF HYMNS, for CONFERENCE MEETINGS, and for PRIVATE DEVOTION: second edition, revised and improved from the first edition, by the Rev E. Cushman.

This book contains 220 hymns selected from the most approved authors, many of which have been long used by the Baptist Churches. The first edition being all disposed of early last spring, and more being called for, a second edition was published under the superintendence of Mr. Cushman who was at considerable pains to amend the work; and it is believed that wherever it has been used it has given satisfaction. A liberal discount will be made in the price when one dozen, or more, are called for: and clergymen abroad, desirous of introducing them into their congregations may receive the books and account for the same when sold.

Roberts & Burr have also for sale Watts' Psalms and Hymns, and a considerable assortment of other books.
February 8th, 1822.

A NEAT Pocket Edition of WINCHELL'S ARRANGEMENT of Watts' Psalms and Hymns has been lately received, and for sale by

ELISHA CUSHMAN.

Feb. 16.

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WANTED—A Lad between fourteen and fifteen years of age, as an apprentice at this Office.

Feb. 16.